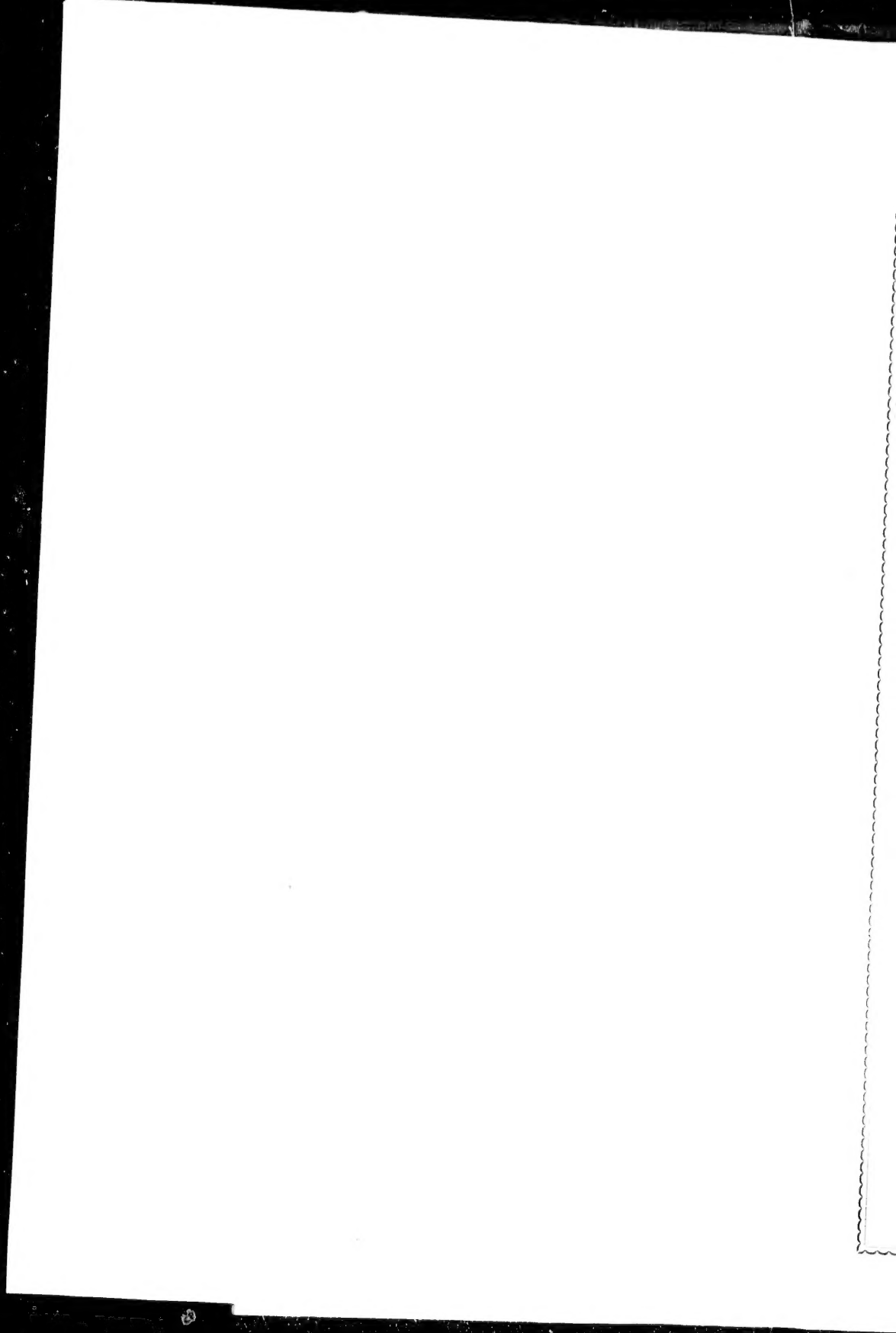




HUMAN TRAITS OF CHARACTER

IN RHYMIE,

COMPOSED BY

PROF. JOHN WESLEY CROUTER,

THE GREAT PHRENOLOGICAL EXPERT.

This is the Best Synopsis of Phrenology extant.

This work is intended as a Phrenological Chart. Those who read it can mark it for themselves: in that case they will have the satisfaction of having the Chart marked according to their ideas of themselves, albeit, they may not mark it accurately. If anyone chooses to mark this Chart for himself, and has the organ of Self-Esteem too large in his head, he will mark the best organs too large; or, if Self-Esteem is rather small, he will underrate himself, and mark accordingly.

Again, no one will be able to tell, untried, what kind of a General, Legislator, Doctor, Lawyer, Minister, Engineer, Contractor, Manager, or Tradesman he could become. Single persons could not tell what kind of consorts they might make; nevertheless, Anyone who chooses to read the work and mark the lines so as to be in accordance with his opinion of himself, he will become more conversant with Phrenology, and he will understand character better. This knowledge will be worth many times more to him than the cost of the work and time spent in its perusal

EXPLANATION OF THE MARKING OF THE CHART.

The letters at the commencement of the couplets signify as follows:

V L—Very large or very strong quality of the organ; **L**—Large or strong characteristic; **F**—Full, or full strength of the organ; **A**—Average, or average strength of quality; **M**—Moderate, or moderate power of the organ marked; **S**—Small degree of power; **V S**—Very small, or characteristic nearly wanting; **X** denotes a special manifestation of the organ, not the size of it. The marking of the Chart is done by placing a pen or pencil mark opposite the couplets which correspond with the various traits of character of the party for whom the Chart is intended.

C means to cultivate; **R**—Restrain. The letters are inserted in place of the figures used by other Phrenologists. The figures generally used signify as follows: 7—Very large; 6—Large; 5—Full; 4—Average; 3—Moderate; 2—Small; 1—Very small.

London, Ont.:

FREE PRESS PRINTING COMPANY.

1885.

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1885.

Entered according to Act of Parliament of Canada in the year one thousand eight hundred and eighty-five, by John Wesley Crouter, in the Office of the Minister of Agriculture.

J. W. Crouter is the author of the following works, viz.:—"Essay on the Philosophy of Human Bliss"; "Essay on the Philosophy of Creation and the Tides." The Right Hon. Sir John A. Macdonald, G. C. B., was pleased to thank the author for a copy of this work.

"Viceregal Visit to Manitoba," and "Ode to June." The Earl of Dufferin acknowledged these poems with thanks. These works have been printed. New editions of these works will be issued soon.

UNPRINTED WORKS.

"Observations and Thoughts during a Trip down the Red River of the North," a work of 60 pages, composed in rhyme, by J. W. Crouter. A portion of this work was sent in manuscript to the Marquis of Lorne while he was in Toronto during the time of the Fair of 1879. This nobleman was pleased to have a letter sent to the author, of which the following is a copy:

[copy.]

"Government House,

"Toronto, Sept. 8th, 1879.

"Sir,—I am desired by His Excellency the Marquis of Lorne to acknowledge the receipt of your letter, and to thank you for the verses you so kindly sent His Excellency.

"I am, sir, your most ob't servant,

"D^E WINTON,

"Private Secretary."

"J. W. Crouter, Esq."

This work will be published the ensuing winter.

New work on "Creation, the Deluge and the Tides." Synopsis of the work:—Formation of Worlds; Cause of their Diurnal and Annual Revolutions; The Firmament, its Fixedness and Extent; Formation of Stratified Rocks, Slate, &c; Formation of Coal Fields, Petroleum, &c. Although the ideas in this work are at variance with some of the most noted thinkers of the age, yet no one has yet been found able to controvert a single principle expounded by the author.

This work will be re-written and issued this ensuing winter.

New work on "Social Science." This work will not only explain the Cause of Trade Depressions and their Prevention, but also the best method for promoting the happiness of mankind. This is a much needed work. The author contemplates issuing several other works, and it is a source of regret to him that business prevents him from devoting his entire attention to them.

AMATIVENESS—Love of the opposite sex; Connubiality.

Mankind was bidden to replenish the earth,
Though at first they were but a single pair;
Yet, through their multiplying, millions have birth,
Some strong and comely, others slender and fair.

- V L** You are fond of those having an amorous mind;
You overlook faults, to your beloved you are blind.
L For a suitable consort your love would be deep;
'Twould be easy for a lov'd one your heart to keep.
F You can love with considerable earnestness,
With ardour you return each affectionate caress.
A For the sex you have an average desire;
Sometimes amorous smiles set your heart on fire.
M Your love for the sex is moderately warm;
You could love one with suitable face and form.
S Like children, you have small love for the opposite sex;
Hence it is easy for them your feelings to vex.
V S You are cold as an iceberg which takes long to thaw;
You see none so perfect, but you find a flaw.

PHILOPROGENITIVENESS—Love of one's offspring.

Philoprogenitiveness, love of offspring,
The name is long, but none could be better;
This love ties marriage with more than golden ring;
It binds wedlock as with a strong fetter.

- V L** Are you a parent? you love your children more than life;
To protect them if attacked you would perish in strife.
L Your children to your bosom you will fondly press,
And rapturously return each earnest caress.
L Toward children, or pets, you are tender and kind—
To amuse them you will study new ways to find.
F Of love for children, or pets, you have a full share,
And you will show for them considerable care.
A Of love for children, you have a moderate degree;
But when babies cry, from their noise you would be free.
M For children you manifest moderate love;
But when they annoy you, you give them a shove.
S Your natural love for little children is small,
And you would hate to hear your own baby squall.

ADHERESIVENESS or ADHESIVENESS—Love of friends, sociability.

There is a friendship that springs for one another,
Not from congeniality, but through reciprocated loves;
It binds hearts faster than brother's love for brother,
It makes conviviality as harmonious as doves.

- V L** Your social nature and friendship is very strong;
Affection for friends is your burden of song.
L Companionship with you is a source of gladness;
The departure of friends fills you with sadness.
L Agreeable friends, to you, is a source of great joy;
But if they have vices 'twill develope an alloy.
F You are capable of warmth for companions or friends—
Especially where your's and their interests blends.
A Acquaintances, to visit you, may come and go;
If you like them, you will average friendship show.
M You have moderate care for the persons you greet,
Though you may be polite to them when on the street.
S Like a recluse, you prefer to live alone;
You scarcely would have a dog to share a bone,

HABITATIVENESS or INHABITIVENESS—Regard for a home.

Breathes there a man so passively dead
That seldom thinks this is my native land,
Deserves disconsolate and weary to tread,
And live on some bleak and uncheering strand.

- V L** To you, native home is the dearest place on earth,
And you will not forget the place of your birth.
L To your mind there is no place like your own home,
And your thoughts run back to it where'er you roam.
F You have a full love for a home, if it hath a charm,
Whether it is located in a city or on a farm.
A You have an average desire for a place where to dwell,
But if unmarried you may choose to live in a hotel.
M Although you have a moderate love for a home,
Yet unrestrained you will be inclined to roam.
S You have a small love for home, if everything suits,
Otherwise you would leave it as you do old boots.
V S Like an uncaged bird, without a fixed home,
As the seasons change you are given to roam.

CONCENTRATIVENESS—Quality of brain to concentrate thoughts.

Man must concentrate his thoughts, if he would invent
Something new for his use or pleasure which he lacks;
He must think in a new groove with mind intent,
Else old experience will ne'er move from its tracks.

- V L** While thinking of things that are, or that may be,
You are sometimes found in a deep reverie.
L With effort your attention on a thing you can fix;
In talking of subjects you are apt to be prolix.
F When you choose you can easily keep your mind
On your studies, or on some new contrivance to find.
A You may apply yourself at studies when at school;
Yet, fail to stick at things except it is the rule.
M Of any study, save amusing, you soon get tired;
Yet, you may keep at a thing when needed or desired.
S At studies that are grave you give short attention,
You may never hope to make an invention.
X All children are apt to change, whether at work or play;
And at tedious studies they care not to stay.

VINCOTIVENESS or COMBATIVENESS—Desire to overcome.

Difficulties beset us on every side;
One needs resolution if he would succeed;
Man must use resistance or he drifts with the tide;
Courage is needed for every noble deed.

- V L** In large undertakings you love to be engaged;
Whatever hinders you, makes you greatly enraged.
L You have courage and temper against those you hate;
You are resolute at work and sometimes to debate.
F You have fair courage of heart, and full temper too,
With spirit some difficulties you will go through.
A Your undertakings are made where fair force is enough;
You are not ready to quarrel, but you resist the rough.
M Your moderate vincotiveness tends to peace,
Where work is urgent there your energies increase.
S You have but little courage, your temper is weak;
The way, free from obstructions is the course you seek.
X With children difficulties are often magnified;
It was so with their parents, before they tried.

DESTRUCTIVENESS—The destroying and teasing propensity.

This organ is needed to destroy animal life ;
It's justified manifestation is good ;
It is right to defend ourselves in warlike strife,
Or to kill animals for safety or food.

- V L** When you tantalize you are apt to be severe,
Or you may use harsh words or destroy without fear.
L If you are struck then your feelings with anger burn,
And you could kill animals with little concern.
L You will sometimes get angry and so will the wise ;
When the occasion is fit you will tantalize.
F When you are provoked, then your temper is warm,
Sometimes you will tantalize and think it no harm.
A Though you may tease you are loth to strike a hard blow ;
Yet, when greatly provoked you will some anger show.
M You are gentle in temper, you dislike to cause pain,
And from tantalizing you are apt to abstain.
S You are tender hearted as a gentle child,
And your words are usually harmless and mild.

ALIMENTIVENESS—The eating, digestive and nutritive power.

Foods are necessary, and a pleasure too,
And their flavors vary with each different kind ;
Some foods are mild, others have a piquant gout,
Enjoying slowly indicates a cultured mind.

- V L** You love to eat, you have a gormand's mind ;
You would ransack earth, new delicacies to find.
L Viands rich and racy are your great delight ;
To you a sumptuous dinner is a gorgeous sight.
F When foods are fine flavored you can eat your share,
And you like to have an ample bill of fare.
A You have an average care about what to eat ;
To you a good dish is an ordinary treat.
M Of what to eat you have a moderate care ;
Hence you should try to improve your bill of fare.
S You are quite too dainty for the enjoyment of life ;
Hence you need a really good cook for a wife.
V S You eat to live, your appetite is weak,
Should cultivate, hence appetizing foods you should seek.

BIBACIOUSNESS—Love of drinks and beverages.

Fluids are necessary for the maintenance of life,
Whether in mankind, plants, fishes or beasts ;
They are needed most where vitality is rife,
Delicious beverages are enjoyed at feasts.

- V L** Drinks that have a flavor piquant and strong,
You love to be tasting the whole day long.
L If you drink beer or spirits thinking it brave,
To strong drink in time you will become a slave.
F Drinks you like, whether water, coffee, or tea,
Though you may avoid beer, rum, or whiskey.
A From injurious beverages you may abstain,
And from intoxicating drinks you can refrain.
M Your love of beverages is moderate ;
Hence revelers in wine you are apt to hate.
S Thoughts about mixed drinks trouble you not,
By you the flavor of drinks is soon forgot.
V S You drink too little, you are skinny and dry,
The taste of strong drinks makes you feel awry.

ACQUISITIVENESS—Desire to gain and hoard property.

A desire to gather against the time of need
Is a trait required in each temperate zone ;
To provide for one's family the good will take heed,
Since they are flesh of their flesh, and bone of their bone.

- V L** Insatiate is your desire for goods and gold,
And you will seek both 'till your heart is nigh cold.
L Love of wealth is the strong desire of your heart ;
Hence with your accumulations you hate to part.
F Your desire for gaining wealth is fairly strong ;
Hence you will strive to make money the whole day long.
A Your love of property-saving is average ;
You may gain wealth if you are wise as a sage.
M For wealth-making you have a moderate desire ;
You prefer the comforts of life, or stylish attire.
S Unless restrained by caution or love of a family,
You may make money, but you spend it too freely.
V S Of your great extravagance you are apt to vaunt ;
But wilful wastefulness produces woeful want.

SECRETIVENESS—Power to cloak manifestations of feelings.

Man needs sometimes to veil his acts and face
From those who might either ridicule or hurt ;
None but trusted friends one's feelings would trace
In his countenance, were he on the alert.

- V L** Reticent like the cat, which is seldom heard,
You disclose not your secrets in gesture or word.
L You have a large amount of secretiveness,
Your features seldom tell what you would not confess.
F Your actions and features fairly reveal,
The sorrows or joys which sometimes you feel.
A Unless you try it is quite easy to trace,
The signs of your feelings as seen in your face.
M Unless guarded, your moderate secretiveness
Will let out the secret you would not confess.
S Your face is frank and blushes like the rose,
And tells the secret you would not disclose.
X Through signs in your face till you are fifteen years old,
Your thoughts and your feelings are easily told.

CAUTIOUSNESS—Carefulness ; Provision against danger.

Cautiousness, the tendency to use guardedness,
And to provide against dangers seen and unseen ;
It induces one to exercise carefulness ;
It guards against foes by placing barriers between.

- V L** Fancied fears often fill you with depressing cares ;
Anon expecting evil to come unawares.
L You are rather cautious, you miss your best chance,
While others would make the venture at a glance.
L You feel quite timid when of special danger you learn ;
Have you venturesome children, they give you concern ?
F You show full watchfulness where caution is needed,
Signs of danger by you are generally heeded.
A You will show average caution in the time of need,
But, unforwarned, you are apt to take little heed.
M You are apt to risk it almost everywhere ;
Your moderate caution scarcely makes you take care.
S Your small caution seldom makes you look out ;
You scarcely ever examine the dangers about,

APPROBATIVENESS—Desire to be noted ; love of praise.

This organ makes one love to be worthy of note,
It cheers the student while at the midnight lamp ;
For love of approbation popular men wrote,
Love of glory impels to valor in field or camp.

- V L** You have a strong love of fame and approbation ;
You are very much given to ostentation.
L You have a strong desire to be noted and seen ;
To be spoken well of, your desire is quite keen.
L Love of being noticed with you is a passion ;
You are best suited when you are in the fashion.
F Your full love of approbation will cause you to show,
A fair love of being thought well of wherever you go.
A You have an average care of what others may say,
But as to style of dress you will have your own way.
M Of love of praise you have a moderate passion,
But you do not care much for what is in fashion.
S Your love of approbation and praises is small,
Whether others approve you, you care not at all.

SELF-ESTEEM—Tendency to self-valuation and respect.

This organ gives self-respect and dignity of mind ;
Gives innate confidence one's skill to try ;
It prevents one from sinking lower than mankind,
And it makes the aspirations to soar high.

- V L** Of yourself you are apt to take quite a high view ;
Hence you think the best goods are just the things for you.
L You have great assurance, you are ready to try,
In competitions in skill you are ready to vie.
L You have quite a good brain and confidence of soul,
As a boss over others you can have control.
F You have full self-esteem, confidence and pride,
Hence in your affairs you chose to be your own guide.
A Of yourself you form an average opinion,
Over others you are not apt to have dominion.
M Your opinion of your talents is moderate ;
On your worth you are apt to put too low a rate.
S Your opinion of yourself and talents is small ;
You think you cannot succeed in great things at all.

FIRMNESS—Stability and steadfastness of mind.

Firmness disposes one to steadfastness,
And to be firmly fixed in one's opinion,
'Tis good if one's will is based in righteousness,
And kindness over one's acts hath dominion.

- V L** Like strong oaken roots around rocks entwined,
Your purposes are firmly fixed in your mind.
L You are strong in firmness, your purposes will last,
When your resolutions are made, then you stand fast.
F You have full firmness, you persevere in your way,
When your plans are made you have considerable stay.
A You have average firmness where firmness is needed ;
But through friendship or kindness you may be persuaded.
M You have moderate firmness, which you sometimes show,
But quite often you stay when you resolve to go.
S Your firmness is weak and bends with the breeze ;
You need more of the stiffness of old oak trees.
V S Of firmness of will, you have so little stay ;
You change if opposed every hour of the day.

CONSCIENTIOUSNESS—Innate idea of equity.

Conscientiousness, the God-like attribute,
Gives the sense of justice which all men approve ;
It is slow to others bad motives to impute,
Since sin and suspicion run in the same groove.

- V L** The principles of right you will so enthrone,
That your faults or mistakes you will be apt to own.
L You love morality, purity, justice and right.
The appearance of sin is repugnant to your sight.
F You have integrity of heart to a full degree,
From the appearance of evil you would be free.
A Between the right and wrong you stand equipoised,
You try to do right that no suspicion be noised.
M You have conscience to a moderate degree,
Will do right if from temptation you are free.
S Your natural sense of justice is small,
You will do right by friends if you do so at all.
V S With liars and thieves you would freely dwell,
The wrongs you have done you hate to tell.

HOPEFULNESS—Expectation of prosperity and joy.

Hope, the star that cheers us through life,
And beckons us on to the heaven above,
It keeps us from desponding through toil and strife,
Even if denied both sympathy and love.

- V L** In fancy you build castles in the air,
Ever believing the future will be fair.
L Your optimist views make all things look bright,
And hopes for great success fill you with delight.
F You have full hopes of prosperous times coming,
Are cheered with prospects when things are booming.
A You have average hopes on reasonable grounds.
Your hopes are fixed in measureable bounds.
M Your moderate hopes run to pessimistic views,
A reverse or disappointment gives you the blues.
S Even where there is a chance for hope you despair,
Your mind is filled with foreboding and care.

CREDENSIVENESS or MARVELLOUSNESS—Credulity.

Credensiveness—credulity of things supernatural ;
As in other things, this organ leads to mistakes,
So does the skepticism that doubts things spiritual,
Thinking that man wholly of beast nature partakes.

- V L** By you omens and signs are generally believed,
Notwithstanding by them you are often deceived.
L The miraculous is easily believed by you,
You cling to your faith, ever believing it true.
F You may believe in spirits and immortal souls ;
If learned, you will doubt the existence of ghouls.
A You will believe where your reasons coincide,
But you will believe but little else besides.
M You have moderate faith in what is not known,
Though your doubts to others you care not to own.
S You have little faith without full evidence ;
You accept nothing that accords not with your sense.
V S Your mind naturally tends to skepticism ;
You regard a religious belief as fanaticism,

DEVOTIOUSNESS or VENERATION—Reverence for the venerable.

Man needs not pray in words to pray without ceasing;

Like odors of flowers that silently arise,

Love of God and man, with faith ever increasing,

Is a prayer that will draw us up to the skies.

- V L** You feel the respect which to others you show,
Having faith, you are devout when to church you go.
- L** You may not have for creeds a great admiration,
Yet you have for the worthy much veneration.
- F** You feel full reverence for the great and the good;
If cultured, will show courtesy as everyone should.
- A** Your feelings of veneration is average;
If cultured, will show respect, especially to age.
- A** You have an average amount of reverence,
But when provoked you will show impudence.
- M** Are you a workman, you will be apt to lose your place,
Since if your boss displeases, you will be pert to his face.
- S** Your superiors you are wont to disobey;
You show little respect, and you do not love to pray.

BENEVOLENCE—Desire to promote happiness and assuage pain.

Benevolence gives the desire to make others enjoy

The fulness of bliss; it prevents spite and selfishness,

Since spitefulness and selfishness is the alloy

That hinders the full enjoyment of happiness.

- V L** Your philanthropy extends to the whole world wide;
With selfishness you are ever ready to chide.
- L** You are ready to promote joy or lessen pain;
You freely help others without hope of gain.
- L** The happiness of others you love to promote,
Also the joy of the family on whom you dote.
- F** You have full kindness and tenderness of heart;
With others, of your abundance, you will share a part.
- A** You will show an average care for those in pain,
And you will sometimes give without hope of gain.
- M** When it suits, you will show moderate charity;
Unless asked, your kindness will be a rarity.
- S** Philanthropy to you is an occult myth,
Selfishness is your true inwardness clear to the pith.

CONSTRUCTIVENESS—Mechanical and fabricating ingenuity.

Constructiveness gives the talent for fabrication,

Hence it increases the comforts of man;

Man's necessities and desires tend to invention;

Wherever law protects, genius will plan.

- V L** With large perceptive, you could be an engineer;
With practice, you could keep machinery in gear.
- L** With large perceptive and practice, you could invent;
Your mind on mechanical work is easily bent.
- X** Constructiveness, like other organs, counts little alone;
Without practice, and size, and form, no skill will be shown.
- F** Your talent for constructing and making is fair;
With much practice, you will show of skill a good share.
- A** Average constructiveness, large; size, form, and will,
Enables one to learn to work with fair skill.
- M** You have a moderate share of constructiveness,
You can be an operative nevertheless.
- S** In your head but little ingenuity lurks;
It is hard for you to see how machinery works.

ÆSTHETICNESS—Love of the beautiful and nice.

Æstheticness or ideality love of neatness,
And the exquisite beautiful and bright ;
It tends to cleanliness, which is next to godliness,
And to purity of heart whose symbol is white.

- V S** You are exceedingly nice about foods ;
You show extreme taste in the choice of goods.
L Your large æstheticness tends to have everything neat,
With refined culture you must have things clean and sweet.
F For the nice and neat you have full admiration,
But your taste for these is guided by association.
A Your love of neatness is guided by fashion ;
You will show much or less as work is your passion.
M Your love of the beautiful and nice is moderate,
And there are some things not neat you can tolerate.
S Cleanliness with you is an unmeaning word,
From you no beautiful saying is heard.
V S Amidst rubbish and dirt you could eat your food,
And you care not to be cleanly if you could.

SUBLIMENESS or SUBLIMITY—Love of the grand in nature.

Sublimeness admires the views that are grand,
Loves the scenery that skirts the bold mountain side ;
Loves to see vast expanses of sea or land,
Or majestic rivers as they silently glide.

- V L** Whatever in nature that is fearful and bold,
Or immense in its scope you love to behold.
L You love to see great rivers and cataracts grand ;
Or immense expanses of level prairie land.
F For whatever is sublime you have a full love,
You see grandeur on earth and in the stars above.
A You have an average love for a sublime view,
Even the canopy of earth with its azure blue.
M You have a moderate love of the sublime ;
Hence to see a grand view you scarcely take time.
S Talk about sublime things you regard as a bore,
Something to eat or drink pleases you more.
V S Your appreciation of the sublime is too small ;
The immense in nature scarcely charms you at all.

IMITATIVENESS—Innate tendency to act like others.

Imitation, a characteristic in apes or men,
It strengthens the skill of the mechanic ;
It aids in copying with pencil or pen,
Aids the clown others follies to mimic.

- V L** You are prone to talk and act like others do,
From favorite leaders you will take your cue.
L Aided by practice, large color, form and size,
You can copy near enough to be precise.
F You have a full amount of imitateness,
But you need practice to copy nevertheless.
A If you have full form size and constructiveness,
Fair power to copy work you will then possess.
M Your tendency to imitate is moderate ;
Hence as a mimic you will scarcely be great.
S Your lack of imitative power you may own,
Since to act like others you must be often shown.
V S Your organ of imitateness is very small ;
As an actor or artist you would not do at all.

MIRTHFULNESS—Love of merriment, fun, &c.

Laughter—one trait that marks man from the beast,—
It makes one love humor and the harlequin's jokes,
And to make merry at a social feast;
It makes one enjoy the society of jolly folks.

- V L** You are so mirthful, fun-loving and jolly,
That you must laugh at those given to folly.
L You are happy when you have fun at others to poke,
You love hilarious laughter and the buffoon's joke.
F You are quite full of merriment, you enjoy fun,
You are quite loth to stop when the play is begun.
A When you are well and in good humor you can laugh,
Then you will engage in talk as useful as chaff.
M You sometimes laugh, and anon you are grave,
And then you will stop all fun, the time to save.
S It is rarely you enjoy an incongruity,
As for yourself you seldom are witty.
V S You hate merry revellers when wine they quaff;
You love everything sedate, you seldom laugh.

INDIVIDUATIVENESS or INDIVIDUALITY—Tendency to notice things.

Individuateness gives the disposition to see,
And to observe special modes of business and things;
Tends to observe plants as well as each kind of tree;
It particularizes animals and human beings.

- V L** Your proclivity is to individualize;
Wherever you go you make good use of your eyes.
L You notice nearly everything, as everyone should;
Your power to gain knowledge by observing is good.
F You have full power to observe separate things,
If business your attention to the subject brings.
A Though you lack the observing powers of a sage,
Your talents for noticing things is average.
M You seldom observe those things which concern you not,
And much that you poorly observe is soon forgot.
S When you travel you see things in bunches or troops;
You fail to notice the minutiae of groups.
X Sometimes there are persons and things you fail to see,
Because there are times you are rapt in deep reverie.

FIGURATIVENESS or FORM—The outlining talent.

Pictures of things reflected give a clue to the art
Of making copies of things; e'en flowers full blown,
When this talent is utilized it fills the mart
With various things made of wood, metal or stone.

- V L** You could excel in drawing pictures or designs,
Or imitate the tracings of finely curved lines.
L With practice the outline of a thing you could trace,
Or copy and model or remember a face.
F With large individuality you can remember a face,
With practice the outlines of your work you can trace.
A With practice you can follow a work designed,
If you have fair size and constructiveness combined.
A You have average power to distinguish forms or faces,
Some features you forget through a change of places.
M You have moderate discernment of forms and faces,
You may follow the work which another traces.
S For modelling you have neither talent or love,
What you make is unlike things on earth or above.

PERSPECTIVENESS or SIZE—Measurement by the eye.

Size the organ that measures by the eye,
It gives the talent to draw in perspective;
It tells the size of objects far off and near by,
And aids the power of the vision perceptive.

- V L** Your eye to notice when things are in a line,
Or plumb, or straight is exceedingly fine.
L With practice you can tell the size of anything;
Or could excel in shooting game while on the wing.
F You have full power to tell whether things are straight,
And with practice you could be a good judge of weight.
A The size of things; you have average power to tell;
With much practice you might shoot tolerably well.
M Your power for judging size of things is moderate;
You need much practice to make things straight.
S You need great practice to make a straight mark,
Which an artist might do quite well in the dark.
V S In the distance you could not judge the size of a cairn,
If you want to hit a mark you should aim at a barn.

CHROMATIVENESS or COLOK—Discernment of colors and tints.

Chromativeness discerns colors and tints as well;
Loves to see the finely colored fleur-de-lis,
It delights in colors and their finer shades can tell;
It helps to make bouquets in harmony with the iris.

- V L** You love the view when clouds on each other are rolled;
When the sun's rays color them in silver and gold.
L You love to see the sky in its clear azure blue,
And to see the leaves when they are spangled with due.
F With practice you judge colors and you love them well,
And as an artist their finer shades you can tell.
A For rich colors you have an average delight,
And you notice them when they are gorgeous and bright.
M For rich colors you have a moderate passion,
You may have a flower garden if it is the fashion.
S Your appreciation of colors is small,
As an engine driver you would not do at all.
V S You view colors only to forget they were seen;
You can scarcely tell a blue color from green.

GRAVITATIVENESS or WEIGHT—The balancing power.

Gravitativeness is the balancing power,
It enables man to maintain his equipoise;
With it man works with safety on a high tower,
By it goats on perpendicular cliffs rejoice.

- V L** Like an eagle or condor which takes its high flights,
You do not feel giddy at elevated heights.
L While walking on the ground you can keep your balance,
With great practice on a tight rope you could dance.
F With much practice you could work on a high dome,
Otherwise you would feel safer seated at home.
A You possess average balancing powers,
You need much practice to feel safe on high towers.
M To great heights unrailled you care not to go,
Fearing through unsteadiness you might fall below.
S Your walk is like that of a tottering child,
If you are up high with fear you are wild.
X Children unconscious of danger show this power,
While heads of the aged seem to swim while on a tower.

METHODNESS or ORDER—Disposition to systemize.

Order is said to be heaven's first law,
It is needed for the good of the human race;
In the solar system there must not be a flaw,
Every sphere must revolve in its own place.

- V L** You love arrangement and system in all you do,
And if your things are displaced you make an ado.
L You like to have all your things where you can find them;
Order with you is valued like a precious gem.
F Trained to order, you will keep each thing in its place,
Providing energy is your prominent grace.
A Your tendency to keep order is average;
Will put things up, save other matters your mind engage.
M Your love of order and system is moderate;
It annoys, if one who loves order is your mate.
S When you are through with a things right down it goes,
Hence you are bothered to find your tools or your clothes.
X Children having order seldom show it till grown,
Through impulsiveness they show this lack, all must own.

NUMERATIVENESS or CALCULATION—Talent for computing.

Mathematics is a science which none dispute;
Man improves with new methods of calculation,
Hence it is wise for all to learn to compute,
And learn each ratio of multiplication.

- V L** Your brain is good, your calculation very large,
Of a financial department you are fit to take charge.
L If well learned you can make intricate calculations,
And excel in making algebraic computations.
F With application you may excel in adding accounts;
Without study you would fail in reckoning discounts.
A With close study you could be a mathematician;
Without study you would be a poor arithmatician.
A With good teaching you could learn numbers if you try,
But fractions you will find quite hard to multiply.
M Of calculating talent you have a moderate amount,
You may not find it difficult to add or count.
S To learn arithmetic you hardly are able,
You scarcely can learn the multiplication table.

VIATIVENESS or LOCALITY—The path-finding quality.

Viativeness, the power to localize places,
And innateness to go in any direction,
Or to follow a given course without traces;
It is instinct in bird or beast creation.

- V L** Were you a captain with your ship's sails unfurled,
You could navigate a course around the world.
L Like an Indian you would surely find your way,
Even if through deep woods you happen to stray.
F You may travel in new places with no fear,
You need little guidance to be a safe pioneer.
A You have average ability to find your way,
Still in travelling you may sometimes go astray.
M Moderate viativeness in your head is found,
Hence some new places to you seem turned around.
S When you lay things down you are apt to forget the spot;
Roads you have only travelled once are soon forgot.
V S Unless accustomed in a city to dwell,
You would be apt to get lost in a mammoth hotel.

EVENTIVENESS or EVENTUALITY—Memory of events.

Individuateness remembers what objects were seen,
Eventiveness the actions one sees performed ;
Without these organs one learns but little I ween,
When these organs are weak the mind is uninformed.

- V L** You have a very great memory of sundry facts,
And the exact minutiae of various acts.
L Your memory is good, you crave information ;
You love 'o read the history of your nation.
F Your memory of occurrences is quite good,
But you forget unimportant facts as any one would.
A As an artisan you remember the work you do,
While books and sermons are forgotten by you.
M You are apt to regard scientific subjects as dry,
To be well posted in books you are not apt to try.
S Your memory of occurrences is quite poor,
While giving evidence, sometimes you are not sure.
V S Of your memory it is scarcely worth while to speak,
Since your memory of things is so very weak.

CHRONOSNESS or TIME—Judgment of the lapse of time.

This organ measures everything chronic,
Tells quite nearly the length of musical tones ;
Correct time is necessary in music,
By it the mariner tells his place in the zones.

- V L** You can be an expert in judging of time,
In music you care as much for measure as for chime.
L With practice your guesses of time is nigh correct,
Errors in a poor time-piece you sometimes detect.
F Of the passage of time you are a good judge,
Time for loitering you apt to begrudge.
A You are an average judge of the length of time,
In music you care less for time than for chime.
M Your conception of passing time is moderate ;
You heed not transpiring time, hence are sometimes late.
S Your judgment of the length of passing time is small ;
You would not do for an engine-driver at all.
X When children become interested in their play,
They fail to notice time, hence they over stay.

LINGUITIVENESS or LANGUAGE—Power of speech.

Language, the expression of ideas by sounds,
Or by signs, either written, intoned or acted ;
With many thoughts fullness of expression abounds,
And diversity of words fluently articulated.

- V L** Your language flows easily, like a rapid river,
And grand, like apples of gold in pictures of silver.
L You are remarkable for fluency of speech ;
You could easily learn to lecture or teach.
F If you tried you could learn either Latin or Greek ;
With practice you could learn fluently to speak.
A If well educated, you may fluently talk,
Otherwise, for lack of words in speaking, you baulk.
M You have moderate power to remember a word ;
You forget names and phrases soon after they are heard.
S 'Tis hard for you to remember a word or name,
As a learner you will scarcely ever have fame.
V S Your usual talk is a blundering jumble,
Instead of articulating words, you mumble.

SYMPHONIOUSNESS or TUNE—Love of concord in sounds.

This organ loves the tones of notes of musical birds,
Or the cadences of the human voice ;
But more when there is union of music and words,
As sung by those who with their friends rejoice.

- V L** If you have a fine voice and very fine ear;
Then good music you love to perform and to hear.
L If with religious persons you love to meet,
Then songs of the Saviour's love to you are sweet.
L If with jolly friends you love to share your cheer,
Then songs of love or glory you choose to hear.
F Untrained you may not have a musical voice,
But if you have in music you can rejoice.
A Your love of musical notes is average,
With much practice in singing you may engage.
M Your innate love of music is moderate ;
Hence pleasure from music you may under-rate.
S Your natural love of music is small,
It charms you as much as a feline's caterwaul.

The organ usually termed tune by phrenologists is supposed to lie in that portion of the brain situated under the temporal muscle which moves the upper jaw. You can find these muscles by placing the hands on the sides of the head forward of the ear, then moving the lower jaw as in eating, the muscles will be found moving in and out. These muscles vary so much in thickness that it is quite impossible for any phrenologist to measure the organ of tune with accuracy, hence nearly every expert in phrenology objects to giving his opinion of the size of this organ in any head. Again, much of the power to appreciate musical sounds depend on the drums of the ears; when these are imperfect in any person music has a discordant sound to them. Persons with this defect often ask to have words repeated to them, in order to catch them understandingly.

CAUSATIVENESS or CAUSALITY—Deductive reasoning.

Causality tends to trace causes to effects,
And to trace each effect to a cause ;
The origin of phenomena it detects,
It helps to understand Nature's laws.

- V L** If in the sciences you have been fairly taught,
You will be characterized for great depth of thought.
L You love to argue and to know the reason why,
Into the cause of things you are prone to pry.
F To know the cause of things you are inclined ;
If you have studied science, yours is a reasoning mind.
A You have some power to investigate a cause ;
You have an average desire to know Nature's laws.
M You have moderate power the cause of things to find ;
But for complicated logic you lack the grasp of mind.
S You can learn to work, so can a horse or mule,
But in causative reason you talk like a fool.
X Hydrocephoid heads fail in logic if they try,
Even if their foreheads are broad and very high,

COMPARATIVENESS or COMPARISON—Analogical reasoning.

This organ tends to compare faces and instances,
And to draw inferences from things analogical,
'Tis a mode of reasoning which often convinces,
Though the conclusions are sometimes equivocal.

VL You quickly see comparisons, e'en those that are odious,
Since by you their sharp inferences are obvious.
L You are quite prone to compare ideas or places,
And you can learn to tell character from faces.
L Things analogical you are ready to trace,
You prove ideas by quoting a similar case.
F To enforce your ideas you are apt to compare,
With practice you can tell character from acts, face and hair.
A You have fair power from face and acts to read the mind,
And to reason from ideas of similar kind.
M Your moderate comparison few analogies trace,
Are rather poor in judging character from the face.
S You scarcely see the resemblance between ideas,
Although they are almost as near alike as two peas.

ADVANTAGES OF PHRENOLOGY,

COMPOSED IN RHYME BY J. W. CROUTER.

J. W. Crouter can measure the brain,
Can its diverse qualities explain,
And tell whether you can success attain,
Hence lose no time.

With sapient eye he sees defects,
With equal skill each fault detects,
Tells how a fault restrained, itself corrects,
Like aging wine.

Your business genius he can behold,
And the sphere in which it can unfold,
So that you can get your share of gold,
And garments fine.

Your nobler powers he can survey,
Your ruling passions also portray,
He tells how to make the former sway,
With victory thine.

If you are a rogue and sly withal,
He can feel your head and tell you all,
Showing how that in sin you may fall,
Then to repine.

If you for the right have always stood,
And you are noble, wise and good,
Having for all a gentle mood,
With nature fine,

Professor Crouter can tell you so,
That all may wish your worth to know,
And you will be loved where'er you go,
With blessings thine.

Do you love to assuage distress,
Anon profaning, and sometimes bless,
Yet for some reason have poor success,
And poorly dine.

Professor Crouter can tell you why,
And bid you hope, and again to try,
So you may succeed before you die,
No more to whine.

Have you a boy who truant plays,
Who is full of tricks and hateful ways,
Who may in sorrow end your days,
That child of thine.

The Phrenologist can tell you how,
To make this boy to your will to bow,
And erst to please you then and now,
Hence saved in time.

Young man do you desire a wife,
One that will prove the joy of your life,
Congenial, hence no cause of strife,
Reflect in time.

Prof. Crouter can tell you whom to wed,
Tell you what shape should be her head,
Should she be slender, or stout instead,
That choice of thine.

And if you doubt these rhymes of mine,
Just let me feel that head of thine,
And soon you will see truth in each line,
Where counsels combine.

Prof. Crouter's lectures suit the wisest head,
Suits those also who have but little read,
In them wit and wisdom is always said,
In voice most fine.

Prof. Crouter's skill is a surprise to all,
He tells the truth to both large and small,
So that youths by temptation may not fall,
From the true line.

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